

SN 35.28 Āditta Sutta

The Fire Discourse

Evam me sutam:

Ekaṃ samayaṃ Bhagavā

Gayāyaṃ viharati

Gayā-sīse saddhiṃ bhikkhu-sahassena.

Tatra kho Bhagavā bhikkhū āmantesi –

“Sabbaṃ, bhikkhave, ādittaṃ.

Kiñca, bhikkhave, sabbaṃ ādittaṃ?

Cakkhu, bhikkhave, ādittaṃ,

rūpā ādittā,

cakkhu-viññāṇaṃ ādittaṃ,

cakkhu-samphassa āditto.

Yam’p’idaṃ cakkhu-samphassa-paccayā

uppajjati vedayitaṃ

sukhaṃ vā dukkhaṃ vā

a-dukkhaṃ-asukhaṃ vā

tam’pi ādittaṃ.

Kena ādittaṃ?

*‘Ādittaṃ rāg-agginā, dos-agginā,
moh-agginā,*

ādittaṃ jātiyā jarā-maraṇena

sokehi paridevehi dukkhehi domanassehi

upāyāsehi ādittan’ti vadāmi.

Thus I heard:

one time the Blessed One,

was dwelling in Gaya,

at Gaya head, with one thousand monks.

There the Blessed One addressed the monks:

“Monks, all is on fire.

What, monks, is the all that is on fire?

“The eye, monks, is on fire,

forms are on fire,

eye-consciousness is on fire,

eye-impression is on fire.

Also that which eye-impression causes
to appear, felt

pleasant or painful or

neither-painful-nor-pleasant —

that also is on fire.

On fire with what?

On fire with passion, on fire with anger, on
fire with dullness,

on fire with birth, ageing and death.

With sorrow, lamentation, pain,
grief,

and despair it is all on fire," I say.

*Sotaṃ ādittaṃ,
Ghānaṃ ādittaṃ,
Jivhā ādittā,
Kāyo āditto,*

The ear is on fire...
The nose is on fire...
The tongue is on fire...
The body is on fire...

*Mano āditto,
dhammā ādittā,
mano-viññāṇaṃ ādittaṃ,
mano-samphasso āditto.
Yam'p'idaṃ mano-samphassa-paccayā
uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā
a-dukkham-asukhaṃ vā
tam'pi ādittaṃ.*

The mind is on fire,
phenomena are on fire,
mind-consciousness is on fire,
mind-impression is on fire.
Also that which mind-impression causes
to appear, felt
pleasant or painful or
neither-painful-nor-pleasant —
that also is on fire.

Kena ādittaṃ?

On fire with what?

*'Ādittaṃ rāg-agginā, dos-agginā,
moh-agginā,*

On fire with passion, on fire with anger, on
fire with dullness,

ādittaṃ jātiyā jarā-maraṇena

on fire with birth, ageing and death.

*sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittan'ti vadāmi.*

With sorrow, lamentation, pain, grief,
and despair it is all on fire," I say.

*Evaṃ passaṃ, bhikkhave,
sutavā ariya-sāvako
cakkhusmim'pi nibbindati,
rūpesu'pi nibbindati,
cakkhu-viññāṇe'pi nibbindati,
cakkhu-samphasse'pi nibbindati,*

Seeing thus, monks,
well learned Noble disciple
becomes weary of the eye,
becomes weary of the forms,
becomes weary of the eye-consciousness,
becomes weary of the eye-impressions,

*yam'p'idaṃ cakkhu-samphassa-paccayā
uppijati vedayitaṃ
sukhaṃ vā dukkhaṃ vā
a-dukkham-asukhaṃ vā
tasmiṃ'pi nibbindati.*

Also that which eye-impression causes
to manifest felt
pleasant or painful or
neither-painful-nor-pleasant —
that also he becomes weary of."

*Sotasmim'pi nibbindati...
Ghānasmim'pi nibbindati...
Jivhāya'pi nibbindati...
Kāyasmim'pi nibbindati...*

becomes weary of the ear...
becomes weary of the nose...
becomes weary of the tongue...
becomes weary of the body...

*Manasmim'pi nibbindati,
dhammesu'pi nibbindati,
mano-viññāṇe'pi nibbindati,
mano-samphasse'pi nibbindati,
yam'p'idaṃ mano-samphassa-paccayā
uppijati vedayitaṃ
sukhaṃ vā dukkhaṃ vā
a-dukkham-asukhaṃ vā
tasmiṃ'pi nibbindati.*

becomes weary of the mind,
becomes weary of the phenomena,
becomes weary of the
mind-consciousness,
becomes weary of the mind-impressions,
Also that which mind-impression causes
to appear, felt
pleasant or painful or
neither-painful-nor-pleasant —
that also he becomes weary of."

*Nibbindaṃ vi-rajati;
vi-rāgā vimuccati;
vimuttasmiṃ
vimuttam·iti
ñāṇaṃ hoti.*

Being weary, he becomes dispassionate;
dispassionate, he is liberated.
With liberation,
"It is liberated."
the knowledge manifests.

*‘Khīṇā jāti,
vusitaṃ brahma-cariyaṃ,
kataṃ karaṇīyaṃ,
nāparaṃ itthattāyā’ti
pajānāti’ti.*

‘Destroyed birth,
lived the holy-life,
did what should be done,
nothing more in this life.'” -
he discerns.

*Idam avoca Bhagavā.
Attamanā te bhikkhū
Bhagavato bhāsitaṃ abhi-nandun.
Imasmiṃca pana veyyākaraṇasmim
bhaññamāne
tassa bhikkhu-sahassassa
an-upādāya āsavehi cittāni vimuccimhū’ti.*

This was said by the Blessed One.
Elated, those monks
delighted at the Blessed One's words.
And while this explanation was being
given,
those thousand monks
through non-assuming - their minds were
liberated from the outflows.
